leg is massaged in the direction towards the foot to empty them. Thus 753
the excrement is supposed to be pushed out; where it goes does not 757
worry them. The actual success which they often have with this cure confirms the diagnosis sufficiently in their eyes.

1. Surgical Treatment

Their procedure is clearest when surgical treatment seems necessary. 757
a) Blood-letting is a universal treatment for every difficulty localized to any extent. In the simplest case, cuts about one centimeter long, /go·regu, are made in the skin above the ailing part of the body. Nearly all the Hottentots, whom I examined closely when taking physical measurements, showed traces of this blood-letting. In one case the pubic area and the small of the back were covered with some forty scars a half centimeter long. The wounds had been made when he was a child by his father to cure "the deep descent of the intestines into the lower trunk" from which the child suffered.

[212] They call blood-letting in the narrower sense ǂhui·ǂkʒu·rub (opening a vein). It is used particularly for stiffness and pains in the limbs and is supposed to prevent them from swelling. The patient must first take a hot drink before the cutting. Then the blade of a sharp knife is placed across the vena mediana cubiti in the elbow joint of the right arm and the handle of the knife is struck with a little piece of wood so that the blade enters. They take about 100 centimeters of blood as far as I could estimate.

Bleeding /go/m follows the opening of the vein. A goat or calf horn serves as an instrument for bleeding (ǂhũ̀///nã̀s, from ǂhũ̀ - sucking marrow out of bones), by cutting off the point, they make a second opening for sucking which the bleeder puts in his mouth. The opposite, wider opening which is also filled [illegible] is firmly pressed on the bleeding cut. They do not empty the horn filled with blood on the ground but on a wet cake of cow dung to get rid of the sight of human blood quickly. [Picture. Horn for Bleeding. 1/2 natural size] [Picture. Closing a wound].

The wound is closed in the following manner. They stick a thorn, 752
d, firmly into the skin, twice (by c, to the right and also to the left near the vein a) in such a way that it lies diagonally across the cut b. Under the free ends of the thorn they slip a thread and tie it firmly

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[p212]

Horn for bleeding. 1/2 natural size.

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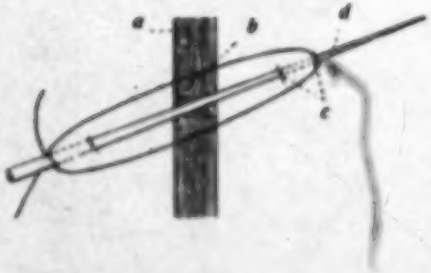

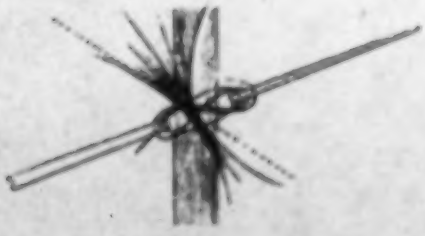

Closing a wound.

together. The skin between the places where the thorn has penetrated is thus raised in two folds, which press firmly together and so close the vein. The thorn is then shortened at both ends so that it disappears under the swelling made by the thread. The arm must be carried in a sling until the thorn and thread come out spontaneously. 752

[213] To the west of !Hoaxa!nas, in the border territory of the Witbooi and the Red Nation, a small health resort, Hottentot style, is supposed to have existed when there was still plenty of water. People who had any kind of sickness and wanted to have their veins opened, waded barelegged in the pond of /Oas and let themselves be bitten by the numerous leeches which lived there. 757

If one other than a doctor may be permitted an opinion and if one may support this opinion by the language usage of the Boers (which is well known to the doctors in the Cape Colony), then I would like to claim that, judging from the most obvious symptoms, the sickness which the Hottentot calls ᵓtsu/ʔitso/a-b, or more frequently calls fi-lsib, [164] borrowing from the Boer Dutch "vuilziekte," is syphilis. Individual syphilitic sores are superficially opened with a half-sharp instrument that tears rather than cuts (for example a quartz splinter). The wound is washed with sea water by the coastal dwellers, with a soap made from ashes of a bush called /ɨgɨanis by the natives of the interior. Then the wound deepened by scraping. As soon as the bleeding stops, they sprinkle the wound with seaweed powder. The strong hollow stalks of the Ecklonia buccinalis (L.) Hornem. (called ᵓ//hā̃/b), which the sea casts up everywhere are slowly charred (not turned to ashes) and the coals pulverized. Before putting powder on the wounds, the sick person takes two swallows of sea water. [278]

If the sores appear all over the body, then, as a native witness reported, the sick person is washed and the skin is scratched with fingernails until the body streams with blood. One man does the scratching, but others are needed to hold the patient firmly, who kicks about wildly from the pain and sometimes goes limp, forcing the process to be interrupted. Powdering concludes the procedure. If new sores form under the scabs, the skin is torn open again.

For assistants of the opposite sex, only the spouse or old people are permitted. The treatment itself may only be performed by those who already have had the sickness. Otherwise, they say, the treatment would be of no avail. But they also recognize the danger of infection, [755] for the sick person may not share either bed or eating or drinking utensils with healthy people. They believe that the person is cured after the disappearance of the sores and that immunity has been acquired.

[214] b) A treatment other than bleeding is used for some foot ailments. One sickness is designated as "Fotzenfuss," °ǂnũãgyeǂai·bes, or pea-foot, °ǂai·!naro·s which begins with the swelling of the whole foot or of individual toes. The parts of the sole that one steps on become painful, turn red, and the skin peels. In the middle of the inflamed area, a longish dark foreign body, about 2 centimeters in size, ǂhoãs, shines through. To hasten its discharge, the foot is placed in the stomach dung of a freshly slaughtered goat and kept in the small stomach of the same animal for the night. If the inflamed area opens, then they warm and soften horse manure in water, smear the foot with it, and tie it up until the dark foreign body leaves the wound.

During the cold season, the Hottentot often suffers from bloody festering cuts on the inside joints of his second to fourth toes. The sickness is called °a·ragyetsĩ·bes, i.e. "curling toes."

Festering cuts, ǂa·bagu, in the skin of the heel, are smeared with ear wax and sometimes stitched with thorn and bast if they do not have a needle and thread. To heal wounds in the toes, the foot is placed in the warm, uncleaned reticulum of a goat or a sheep, or, best of all, of a cow (because it is the biggest). The foot is kept there until the contents of the stomach have cooled. The method of healing is known to every Hottentot by the name °/ha·/raǂgã/.

The freshly removed skin of the lizard of the Agama genus is considered a good plaster to put on the feet when the skin has peeled. The fresh brain of these animals is smeared on as a salve. The dried root of the Zygophyllum cardifolium L. f. (called °ǂnu/haĩb because of its brown leaves) is made into a salve for wounds after being pulverized and mixed with fat.

I have not been able to differentiate the various kinds of sores which have the name !nu·/ngu.

Characteristic of the metaphorical language of the Hottentots is the expression which describes the spreading of the seat of a disease: the sickness "builds huts" (om, v.).

Splinting (/goĕ·) of a broken bone (°kx̃oa·s) is the final surgical accomplishment we shall mention. They tie five narrow strips of wood around the broken limb, which they tie to each other at both ends, so that they make a kind of casing. The limb is first wrapped in a skin, taking care that the blood can circulate freely.

in the place called Spektakel. The Hottentot woman, Anna Marie, 845
bore during her second marriage two boys and a girl, who were still alive in the year 1902. Her husband was Johannes Fortani, the descendant of a freed Negro slave. I also heard about a case of quintuplets in the year 1884 or 1885. The father, Jacobus van Neel, was a Bastard, the mother, named Trein, produced three girls and two boys. The children were alive at birth but died immediately afterward.

3. Use of Medicine

Hottentot medicinal knowledge and methods of healing become less 757
clear, the nearer they approach the field of internal medicine. The 278
use of medicine is all that seems to me worth mentioning.

The Hottentot leaves nothing untried. Aside from practical success, 757
either imagined or real, another consideration also guides him at times. 278
He knows that among the plants of his country there are many healing 325
ones. He also knows of many ailments for which there is probably some healing plant with which he is not acquainted. Further, every herd boy knows that the goat is not dainty in the choice of the plants it eats; it eats nearly everything and so probably, (as the Hottentot reckons) it also eats the healing plants that he is not yet acquainted with. The effective substances of these plants are transferred to the goat and are partly retained in its manure. Therefore goat manure is believed to contain healing properties.

Thus the treatment of chickenpox, /kχo·ras, consists in the follow- 757
ing: the sick person is given a drink several times a day, in which about 278
1/2 liter of diluted milk is cooked with a handful of fresh (or double the amount if old) goat manure. Lean goat meat is the only other nourishment that he may have.

Whether the following treatment reported to me by two separate eyewitnesses, is used very much, is uncertain. Several men killed a goat, pulled off its skin as quickly as possible in order to place it on the sick person's body while still warm. It may well be that this wrapping works as a beneficial irritant to the skin.

[224] The dried body of the so-called "jump" snake ǂno-/bo/ao-/s, 752
Scelotes capensis Gthr, is considered an infallible antidote for snake 825
bite. A few finger widths above and below the bite a deep cut is made, each about 1 centimeter long and the blood is sucked out of each of these cuts for about a half hour with the bleeding horn. Then a small scrap of

the dried lizard, scarcely a millimeter long, is pressed into the wound and rubbed in with charcoal. The snake wound is washed with water. [Picture. The "Jump Snake," Scelotes capensis Gthr., 1/2 natural size.] 752 825

The use of snake poison as an antidote for poisonous snake bites is perhaps also worthy of scientific investigation. 752 278

A Hottentot, who knew the poisonous snakes of his country well, made it a habit to pursue immediately the snake that had bitten him. He cut out its poison sacks and, squeezed a little of their contents into water and drank it. He dried the rest of the poison and preserved it carefully.

Another person drank the fresh bile of a cobra (called !huni- //hui-b) as a preventive against the poisonous effects of snake bites. This is not [751] an isolated instance, because men who do this are called /ao/!gã aon, i.e. snake poison men. People are certain that the skin secretions of such poison eaters (whether rightly or not must still be determined) heal poisonous snake bites. The poison eater rubs some of his sweat into a small cut made right next to the patient's bite. Or he dissolves what he has scraped off his skin in water and the man who has been bitten drinks it. Whoever has smelled the sweat-soaked clothing of a Hottentot will find the assertion plausible, that, if the sweat of poison eaters does have the power to heal, then [225] a little moisture squeezed from a piece of his clothing is effective.

Many Hottentots follow the same rule which the poison eater does (fighting the effect of the poison immediately with parts of the poisonous animal itself), when they have been stung by a scorpion. Without delay they seek out a living scorpion, squash it and place it immediately on the wound that has been artificially widened. At the same time the sick person is given a thin solution of tobacco juice as an emetic, on the basis of an unclear idea that this helps get the poison out of the body.

It seems that tobacco juice (pipe emery) when rubbed into the wound itself or into a cut next to it, is effective as an antidote for snake bites and scorpion stings.

One wonders whether there are other useful medicines to be found in the treasure chest of Hottentot medicines, in spite of their blind testing and the self deception of doctors and sick people among the natives. 757 278

The excrement of rock rabbits, °!aũ- /aru-b, which piles up fist high in caves is considered a cure for every kind of body retention. A piece

1: Schultze--43A N-5 (1903-1905) 1907 FX13 Hottentot FX13
Nama

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The "Jump Snake," Scelotes capensis Gthr.,
1/2 natural size.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

the nature of the complaint. But there is nowhere any full statement as to who all the persons are who may respectively act in this way. The only mention of professional healers, apart from the "herbalists" referred to by Laidler, is Kolb's statement that in every Cape Hottentot kraal there was a man chosen by the old men of the kraal to act as physician and surgeon, because of his knowledge of herbs and surgical and medical treatment. His office was not hereditary. On his death the old men selected another man with similar qualifications; and if no one suitable could be found in their own kraal, they fetched him in from another. In the meantime such of the old women as had a knowledge of herbs and could make the surgical cuts undertook the treatment of the sick.[1] How far this statement can be regarded as accurate in all its details is difficult to say. The whole social aspect of medicine among the Hottentots has been somewhat ignored, and it is not always possible to reconcile the different statements as to the practitioners employed. Nor, except in the case of the *top* diseases, can we ascertain clearly how far the practitioners profess or are believed to cure all diseases, or whether they specialize on particular cases. And, apart from the account given by Mrs. Hoernlé, there is no full description of the ceremonies attaching to the cure or attempted cures.

On the actual methods of treatment adopted we have more adequate information, thanks mainly to the detailed descriptions given by Schultze and Laidler, as well as the older writers such as Graevenbroeck and Kolb.[2] Massage, as we have just seen, is widely used for diffuse pains attributed to the wanderings of the internal organs, the object being to restore each organ to its proper place. We have also previously noted its use in connection with pregnancy, and, according to Laidler, unfruitful women or those behind their time with menstruation are likewise massaged on the abdomen, in the former case with a downward, in the latter with a rolling movement.

The knowledge of surgery is limited.[3] Dislocations are reduced by rubbing the joint briskly with fat and then moving the limb up and down vigorously. A broken limb is first wrapped in skin, care being taken to allow free circulation of the blood; then narrow splints of wood are tied round it to form a sort of sheath, and left until the bone is firm again. Amputation of the finger joint, a common practice in the past, was cleverly performed with the aid of a ligature. Kolb

[1] Op. cit., 44–5.

[2] Schultze, op. cit., 210–14; 233–4; Laidler, op. cit., 424–36; Graevenbroeck, op. cit., 59 ff.; Kolb, op. cit., 148–55; cf. also Hoernlé, op. cit., 630–1.

[3] Kolb, op. cit., 149–53; Schultze, op. cit., 211–14; Laidler, op. cit., 436–9.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

states that the head of the joint was tied up with sinew, and cut through below, the sticky juice of certain leaves and other herbs then being applied to the raw surface.

For relatively localized pains the universal remedy is bleeding, either by venesection with bandaging or by cupping. In the former case, as described by Kolb, a thong is tied round the limb and the vein cut open below it. When enough blood has been drawn off, the incision is closed with mutton fat and the leaf of some herb placed over it. Cupping, apart from its use in the */nau* ceremonies and diseases, is specially employed for stiffness and pains in the limbs, in order to hinder their swelling, for colics and pains in the stomach, and also, according to Laidler, for the relief of madness and epilepsy. The cupping horn is a carefully-prepared tip of calf or goat horn open at both ends, with the broader end carefully bevelled from within outwards. The smaller end is closed with a ball of soft worked resin, which is pierced by a long thorn. The horn is first applied dry, i.e. over the unscarified surface of the skin, to produce insensibility. The numbed part is then scarified, the horn pressed tightly over the bleeding cut, and the operator sucks hard. When suction is well established, he bites the resin and so closes the aperture in it. The horn is then left in place until the required amount of blood has been withdrawn.

Cures and antidotes for the bites and stings of the multitudinous snakes, spiders, and scorpions found in the country naturally play a large part in Hottentot medicine.[1] An "infallible" antidote for snake bite is the dried body of the lizard *Scelotes capense Gray*. Small deep cuts are made slightly above and below the bite, and cupped for about half an hour. Then a tiny fragment of the lizard's body is pressed into each cut and rubbed in with wood ashes. The bite itself is only washed with water. Snake poison itself may also be used as an antidote, a small dose of prepared venom diluted in water being swallowed. Sometimes the "doctor" makes incisions over the bite, then places a piece of venom in his mouth and proceeds to suck the wound. Vegetable poultices are sometimes applied, or the crushed head of the snake may be used in the same way in case of snake bite, while similarly powdered spider or tarantula is used as a poultice over their bites. In the case of scorpion sting, the particular animal if possible is captured, its tail and nippers pulled off, and the body ground and applied as a paste. The patient at the same time is given

[1] Schultze, op. cit., 204-5; Laidler, op. cit., 438-40.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

a solution of tobacco juice diluted in water as an emetic. Tobacco juice taken from the stem of the pipe may also be rubbed into the bite or into a cut made near it, and Schultze seems to think that this really may be an effective antidote. Another favourite remedy is white potassium chlorate, in the form of the inspissated urine and faeces of the dassie purified by the action of the atmosphere, which is rubbed into scarified snake bites and scorpion stings.

The immunization against snake bite reported of the Bushmen is also practised by the Hottentots.[1] One of Laidler's informants, the "poison doctor" for the northern parts of Little Namaqualand, learned his profession from his father, who in his turn had been similarly taught. He stated that when he was a boy—and to begin with the boy must have a good constitution—his father made two small cuts above the elbow of each arm, into which he rubbed a small portion of the dried venom of the cobra and night adder. Two weeks later his father prepared a lump of venom containing several varieties, and gave him a piece to hold upon his tongue until he felt "funny and shivery". This was repeated twice weekly. Then he was given a piece to swallow. The dose was increased daily until it reached the size of a pin's head, and this dose the informant was still taking every day. The only venom not used in this process was that of the puff-adder, which his father told him rotted the flesh. Men immunized in this way are known as */oo/ga ase*, snake-bite men, and they treat others bitten by snakes. Apart from the regular antidotes and cures already mentioned, they often use the perspiration from their body and clothing, either rubbing it into small cuts made near the bite or mixing it with water which the patient is required to drink. This form of treatment is, of course, reminiscent of that employed in the *tsip* diseases.

For internal and certain other troubles the Hottentots use a great variety of herbs and roots. When any of the roots considered really powerful medicines are dug from the ground, states Mrs. Hoernlé,[2] something has to be given in return, otherwise the root will not act, and similarly when it is passed from person to person a present must also be given. When taking the root, one addresses it with the words: "Ah, there I have dug this, and if you don't help me, harming me rather, I shall throw you into cold water"—another instance, it will be noted, of the proselytive power of water. Elsewhere Mrs. Hoernlé mentions, by way of example, that the root used in

[1] Laidler, op. cit., 238-9; Schultze, loc. cit.
[2] "Social Value of Water among the Natives," 522.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

[757] [278] leaves of *Mesembrianthemum tortuosum*, also taken in the same way for pains in the stomach, or the leaves of *Galenia africana*; headaches are treated with a decoction of dagga seeds (*Cannabis sativa*), also used for bronchitis; and for pains in the eyes an ointment made from raw fat and pulverized dagga is applied.

[845] [845] *Mesembrianthemum edule*, stamped and given as a pulp, is used for delayed labour or retained afterbirth; *Euphorbia resinosa* is given for tedious labour; and for troubles after parturition the leaves of *Rhus sp.* are boiled and taken in decoction. But a more common remedy for women's ailments is */au /arub*, the condensed urine and faeces of the dassie (commonly known among the Dutch farmers and the Dutch-speaking Hottentots as "dassiepis"). Boiled and strained the liquid is given in dry confinements, during parturition [817] generally, and for irregularities of menstruation. In large doses it is believed to be the perfect abortifacient. The same substance, finally purified by the action of the atmosphere, is given internally [752] in decoction and infusion for all sorts of poisoning of whatever origin, and rubbed into scarified snake bites and scorpion stings. It is also used in such minor complaints as stiffness in the back and pains in the stomach.

Diarrhoea is treated with a decoction made from the powdered and boiled roots and stem of *Royena pallens*; and *Sarcocaulon Burmanni*, pounded fine, is used as an astringent for the same complaint. Purgatives, Laidler remarks, have a strange fascination for the natives, and are widely used for pains in the stomach or "fevers" "to work them out". A tangible removal, it is argued, must always be productive of good, for the Hottentots, according to Laidler, "firmly believe that whatever they suffer is caused by a tangible something." One of his informants, a professional herbalist, said that the same medicine prepared in different ways may have different actions. Thus if *Royena pallens* is cut in an upward direction it will act as an emetic, if cut downwards it is transformed into a purgative! Other purgatives are *Royena hirsuta* and *Chironia baccifera*, two mouthfuls of which taken in decoction, are an efficient dose and have a rapid effect. The latter plant is also used in decoction for boils, as are also *Cynanchum caperae Thun.* and a species of liana. The latter is also burned and the ash sprinkled on ringworms.

Plasters and poultices are in common use, and it appears that a soft hot application, whether of goat dung, the inside of a goat disemboweled alive to prevent loss of heat, or a preparation of herbs,

7: Laidler D-5 (ca. 1925) 1928
FX13 Hottentot FX13

Massage.

757 Where pain was felt, fat was rubbed in. If this was unsuccessful, then the doctor performed passes over the part
755 with his hands, and then let drop a piece of wood from the nose and asserted that it was out of the patient's flesh. (Campbell.) Plasters of fat were applied from a freshly killed animal, and motions made with the hands over the plaster, so that medicine was combined with magic. Should that fail, then incisions were made. Massage was, and still is, in common use, and is called P/kouroa. When women are behind their [841] time with menstruation a rolling movement of the hand on the stomach is the correct method of treatment, and presumably it was a loosening motion. For pains and sprains, punching, kneading, and rolling are employed. P/kuo is the transference of heat from a fire to the part affected by the intermediation [842] of the hand, which is warmed and applied gently. In the case of the unfruitful woman, she is massaged downwards on the abdomen. If this does not produce the desired effect, then the P/gai sup may be consulted, and he may do the rubbing.

Surgery.

752 The Hottentots' knowledge of surgery was limited. They successfully reduced dislocations. The joint was rubbed briskly with fat and the limb then moved briskly up and down. For example, a dislocation of the right shoulder would be reduced by gripping the patient's hand as though about to shake, and then vigorously pulling him towards and then pushing him away from one. Campbell says that they tied splinters of wood around broken limbs and left them until the bone was firm again.

Amputation of a finger joint was common and possibly led to experiments upon larger limbs. Kolben states that the head of the joint of the finger was tied up with sinew, and then [278] cut through below. To the raw surface, leaves of myrrh and sweet herbs were applied and tied on. He suggests that this method was used for the removal of larger limbs, and a skeleton found near Garies showed that a limb might be removed or lost and the patient live for at least a while afterwards. Our old Namaqua woman stated that the "old people," when a leg was badly broken, amputated it through the knee joint after tying a thong tightly around the lower end of the thigh. It is common knowledge that the native is an expert at dismantling any animal. The operation of gelding animals, especially bull 232 calves, was in daily use and was performed by bruising the testicles between two stones. The monorchism, so frequently 142 referred to by early travellers when writing of the Hottentots, was doubtless the application of the same method to male babies with the intention of reducing the number of twins born —once again a sympathetic reason.

not used in this process is that of the puff adder, because his father told him that it rots the flesh.

The treatment that this man adopts for bites of the cobra is invisions over the bite; he then places a piece of venom in his mouth and proceeds to suck the wound. He also gives the patient a small dose of prepared venom to be swallowed, which he says, congeals the poison inside so that he vomits it out. Puff adder bites he treats similarly.

Jacob catches snakes by breaking their backs and so paralysing them; they must not be killed. The head is fixed with a forked stick, after which the snake may be picked up by the back of its neck. The sacs of poison are carefully dissected out, each intact with its fang, from beneath the eyes. The sacs are ligatured at the base of the fangs to prevent the escape of venom. They are then hung up to dry. They are not mixed. Jacob uses no head cloth, and therefore scrapes the greasy, sweated band of his old hat and mixes this with water to give to the patient. This internal dose is given only when it is seen that the poison "has got to the heart," and is given, as is the venom, to compel the injected venom. Either the sweat or the venom will do, both have the same action. He also uses Bo Meester, and gives this drug internally for as long as the patient may be ill, and applies Black Kliprwort or Duinripia plasters externally. One other old snake catcher gave me exactly the same information.

The gecko lizard, the D'ong D'ong, is by all, white and black alike, credited with being deadly poisonous. The only poisonous lizard has its habitat in Mexico; but Jacob dissects out some gland and uses it in the same manner as the venom sac of the snake.

Another Poison Doctor explained his immunity thus: after eating poison the snakes smell the man, do not like him, and run away from him, therefore, spittle and sweat are curative. The Dutch used to give high prices for pieces of Poison Doctor used clothes. Here, once again, the sympathy becomes apparent.

In a country that Nature has cursed with multitudes of snakes, spiders, and scorpions, cures and antidotes for their bites and stings naturally form a large section of the folk medicine. Kakoen, a potato-like root, sweet to taste, is used raw, in slices, applied wet to the wound to draw out the poison. Yellow Kafir wood, ground, is used as a poultice. This appears to have a certain caustic action. The crushed head of the snake may be applied as a poultice to snake bite. Bo Meester may be rubbed into scarifications over the bites. Powdered spider or tarantula is used as a poultice over their bites. In the case of scorpion sting the particular animal if possible is captured, the tail pulled off, also its nippers, the body is ground and applied as a paste. In such case of scorpion sting that the writer has treated, the body of the scorpion always accompanied the

7: Laidler D-5 (ca. 1925) 1928
FX13 Hottentot FX13

278 patient. On the spot where a snake has lived for many years, the Natives say, a slimy patch develops that is almost cement like. This is used as an antidote for all poisonous bites, and is also given to dying people.

Abstract of Hottentot Herbal.

278 In discussing the various herbs used by the Hottentot medicine man, the following plan has been adopted:—

The Nama name is first given for the purposes of reference, then, in some cases, reference by travellers or other observers, and when modern uses are discussed the Nama name (if known), the Afrikaanse name and the scientific name are given.

Mesembs.

Kanna. Kanna is a Salsola, of which there are several species. Grevenbroek mentions that it was used similarly to hemp, and that the leaves were roasted in ashes and used as food. Paterson states that a certain district around the Kromme River was called Channa by the Hottentots because of the quantity of the plant which grew there.

Namaquas in 1662 accepted presents from the Dutch, and in return gave fat-tailed sheep and Kanna, which the Commander pronounced to be similar to the Chinese Ginseng. The Cape root was scarce and was considered valuable, and possibly is the channa mentioned by the traveller Paterson in 1779. During the early days of the settlement at the Cape, a Hottentot would perform any task willingly if he knew that the reward was to be a piece of kanna. It would appear that certain of these 278 writers confuse the root ningin or kanna with kauwgoed, the 276 leaves of a Mesembryanthemum, because they described properties which are certainly those of the latter. It was chewed and retained in the mouth for a while, when their spirits would rise, eyes brighten, and faces take on a jovial air, and they would commence to dance. But if indulged in to excess it robbed them of their senses and they became intoxicated.

278 Kauwgoed, *Mesembryanthemum tortuosum*. Leaves chewed for toothache and pains in the stomach. Has a strong narcotic effect due to alkaloid, mesembrine. Will make a child sleep. Used to-day for sand in horses.

Sinai, *Mesembryanthemum Crystallinum*, Nama N/aboo or N/aghoop, is used for taking hair off skins, and is still in use among farmers.

[276] Kanniedood, *Mesembryanthemum stellatum*. One of the beer making roots, a deliriant and intoxicant with an earlier stimulant action.

278 Kruipsleibosch, *Cotyledon Welchii or Lessertia annularis*. 757 Stem is pounded and used for poultices on abscesses after spine and bark have been removed. When dry has somewhat the appearance of ginseng.

gradually changes into white potassium nitrate. The black intermediate product is called in Afrikaanse swart ho meester, big black master, and the final product purified by air, ho meester, or grand big master, is potassium nitrate; it is the "big boss" of all medicines, dassiepis being given internally in decoction or infusion for all sorts of poisoning of whatever origin, and it is rubbed into scarified snake bites and scorpion stings. It is also used in such minor complaints as stiffness of the back and pains in the stomach.

Klipsweet is boiled, strained and given as a tea in insufficient flow of waters during parturition, and also for unhealthy menstruation. In large doses it is used as an abortifacient, in smaller doses for pains in the back. To-day it is considered an ideal medicine for children.

Nasal mucus is an old Hottentot remedy, a handy one and probably the first ever used, for burns. The cast snake skin is burned and the powder used for the same complaint. The ease with which the snake leaves its old skin and its similarity to the thin cuticle covering a blister are probably the reason of its use.

Hyaena dung is precious, and in powder is given to children for convulsions. Among its modern uses is that of an insufflative powder in cases of diphtheria. So strong is the faith in this remedy that no man, whatever be his colour, will see that white patch of faeces without pausing to pick it up.

Skins drawn warm off the living animal were used as an application for any severe pain. The use of such remedies has been world wide. It is mentioned by Miss Durham in "Man," 1918, 82, among some Balkan remedies, and the explanation for the use of warm sheep skin is similar to the Hottentot's explanation of his use of the porcupine's stomach—that the animal eats all sorts of herbs and that by this remedy the mixture thereof is enabled to soak into the patient.

C/ngoma, a small greenish lizard about four inches long, is believed by the Native to be very poisonous. It is quick in movement and is called by the Name, who kill it by thrown stones, the footed snake. The body is dried and powdered, and this is rubbed into scarifications over snake bites.

The Kanker beetle, or cancer beetle, is a small red and black flying insect which appears in decayed wood in spring. It is rubbed to pieces on warts—when the wart is expected to rot or to fly away. The more modern-minded Berend uses Euphorbia milk for this purpose, but goes a step further with the beetle, for he applies it to cancers.

PRESCRIPTIONS.

An old and much praised remedy is ochse C/naamop, which consists of burned and powdered ostrich egg shells mixed with tail fat of sheep or goat. This is rubbed into the chest of

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

hanging round his body. So, too, almost all the chiefs and kings, and the daughters of the kings, go about wearing very greasy sheepskins, like the King of the Kochoquas, among others, his subordinate king, the third lord of his kingdom, and his daughter Namie.

They adorn both ears with big bunches of coral beads, their principal ornament and wealth, which they barter from our countrymen with cattle. Some of these bunches contain nine, ten or eleven strings, each string weighing about a quarter of a pound. Wealthy Hottentots, in particular, adorn their necks with chains of red and yellow copper beads, which they make themselves. They also wear an ivory bracelet round the arm, and on the wrists hang rings of copper (their principal ornament and display) or of a metal between gold and silver.[**]) They carry so many of these rings that their arms ache and at times begin to fester, but still they do not remove them. Another decoration worn round the neck, both by day and at night when they are asleep, is the guts of certain animals, with fat and all, fresh or stinking, twisted two or three times about each other. Both men and women also have their legs hung full of rings of dry gut, partly as protection against the sharp jabs of thorns, but partly also to produce a rattling sound when they amuse themselves by dancing. The men carry tobacco, pipes and other trinkets in the rings of gut round their necks, instead of in a bag.

Some also hang certain roots round the neck, which they fetch far inland from river soil. On a journey, when they camp at places dangerous because of lions, leopards or hyenas, they sit round the fire (kindled wherever they rest for the night, in order to keep off the wild beasts), and chew these roots to small pieces and fragments. These they then blow and spit out around them, firmly believing that no animal can withstand the smell and taste of the roots (which actually are odourless and tasteless), nor be able to come up to them, so that they can lie there peacefully all night through.[**])

When going about, they usually have in the one hand an ostrich feather, or a stick with the tail of a wild cat

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[**]) Hamilton, from whom this sentence seems to have been lifted, merely says: Zy hebben ook AND-CYSERS van een stuffe tusschen Goud en Koper gelyk: ("They also have ornaments of a material which looks like something between gold and copper"). In all probability the reference is to raw native copper.

[**]) The use of amulets by the Hottentots was by no means uncommon, and protective rites such as that described by Dapper have persisted down to the present day (cf. Schapera, op. cit., 294).

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

411 825 [758] the poison that is so often fatal to our countrymen. The poison can be swallowed without doing harm; it is deadly in a wound. If natives are ever struck by this poison, they beat the injured place for a long time with a stick and suck it vigorously. This is the most ready remedy for those infected.[1])

726 Our countrymen have often come off with heavy losses from encounters with the clever tactics of the natives. For the natives have learned from the lions, which are here very common [2]). In rainy weather, which puts our muskets out of action, and damps our strength and spirits, while they depend on running for their criminal success, the natives bestow themselves in thickets and tough undergrowths; then, producing their weapons, they fall upon the enemy, owing their success rather to the rain than to their arms. But in open places, and under a clear sky, they are more prone to raise a cry and take to flight; they slip off in all directions into the neighbouring woods and thorny hillocks, where they must be hunted down before they can be conquered, a formidable task with these wild, woodland creatures whose arrows are so dangerous.

But if a mighty host of them encounters a small company of our men, then they rush upon the enemy with the invincible ardour which barbarians mistake for valour, meantime shouting horribly. Yet they shrink from getting within range of the guns of our men, although when they fight among themselves they come to closest quarters. Thus the pronouncement that Florus made about the Iberian Gauls finds a complete parallel in the Hottentots. They have the temper of wild animals (I am quoting the words of Florus) and bodies more than human. But it has been found by experience that as their ardour is at first fiercer than that of men, so it dwindles till it is feebler than that of women. The bodies of a mountain folk bred amidst moist clouds have a resemblance to their native stones: they warm at once to the battle, fall immediately into a sweat, and are dissolved by a slight effort, as if by the sun. But the flinty rocks and shuddering woods match their real fierceness. For the Hottentots hang about the mountains, ensuring every part of them by night and day.

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[1]) A further description is given below, p. 151.

[2]) A more rational explanation of these tactics is given by Dapper. See above, p. 13. Ten Rhyne's account of Hottentot fighting methods is on the whole borne out by the contemporary records. Cf. e.g. D. July 30, 1672; Schapera, *op. cit.*, 202 ff.

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

CHAP. XXV.

Arts and Crafts.

You might as well look for jewels in a sty as for arts in this degraded people. Since however they wear skins sewn together with the needle, they cannot be absolutely said to be without arts and crafts. Their needles are of iron (for they have mines and, as I guess, very rich ones) or of ivory, and for thread they use the sinews of animals. They shave their hair skilfully with sharp razors, whence it follows that they are acquainted not only with the tailor's and the barber's craft, but also with that of the smith.

Hence they are provoked to a certain flattering conceit of themselves, although in truth they are rude creatures with no tincture of any arts except the ironsmiths. Thus one of their chiefs gazing at a watch, and instructed by the owner in the use of it, said: "Why should not the Hottentots also make ones as good?" Some manufacture and play a musical instrument with the appearance and function of a flute [1]. Some pretend to the use of magic and would have it that they can catch fish by playing on the flute [2].

CHAP. XXVI.

Their medical practices.

It is claimed that the human race has learned many methods of healing from the brute creation: for instance, emetics from dogs; from the Ibis, an Egyptian bird, the use of the clyster; from the hippopotamus, common in these parts, phlebotomy; from goats, the excellence of dittany; from swallows that of celidony; from snakes of fennel; from beads of the narrow-leaved plantain; from the wound of roe; from the stork of wild marjoram; from bears of ivy; from stags of the artichoke; for it is true that nature is the teacher of all these. Why, then, should we be surprised if these peoples, brutish though they be, have some method of healing? Like Podalirius and Machaon in the Trojan war who did not so much apply their remedies in pestilence or in every sort of disease, but were accustomed especially to treat wounds, as Celsus says. These sorties and scrabbling are the chief, nay, the only remedies of the Hottentots, for all they bear in

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[1] This may possibly refer to the reed pipes of the Hottentots, already described by Dapper. See above, p. 88.
[2] I can find no confirmation for this statement.

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

1650 ...ique *Machaira*, non tam in pestilentia, exanthemate morborum generibus auxilium adferunt, vulneribus praesertim mederi solita [1]. Celsi verba sunt. *Pacilio* & *Seuectio* remedia *Hottentottorum* primaria, quin universalia sunt, bestiarum *falcumque* severa tantum formidantium: quibus si laboret, laevam partem tandiu hastile fundunt, donec sanus privetur; tum scarificant, atque ita vehementer rapunt, ut sanguinem prae culis sequatur. Hic tamen curandi modus (quem ad *efficacem* suam *chirurgiam* referri *Severinus* pro veteri diversitate cum *pestilentia* diaturnitate, tum *exclusio* efficacia *differt*: quippe *Scorpio* non tam alta, quae quidem relinquenda, tenui vestigio relinquit; ille etenim hic in loris [2] non ita venenatus est. Si ejus cauda paulo supra spinosum *hortum* comprimatur, *Simplicissimum* gutturis adunco aculeo excitat aculeo, nisi forte paulo ante *ferierit*, contextibus aptius paulo superstat, ac venenii vim tardius recuperans, quo si quis pervestigetur, putat se lapide tangi. *Millipeda* vero caustica ferocia virus imprimit. De reliquis dictum [3] supra. Si mali morte sibi vulnus, levissimae ejus *pungrenae* indirium oculis *laborum* exspiritibus remanent, & si late serpenti, intestinum cancer bullant. Contextionibus omnibus illaesendo (vocilla vel bovina adipe, nec enim aliud unguenti genus convenit) tam scarificando, tandem *fortissima* suppeda, ut cruor cum *cute* salvetur, medentur. *Arthritis* eadem curiando tollunt, nisi quod *lacertorum*' adipe partem tyri chlendunt, vi, si subsiderint, partes dirt, pinguedinem assendo, extorquent, illos *exulcere* inconsilientes. Praeter ea pestilentia cognoverunt ex vegetabilibus alcam medicaminibus, sed alacris; quae ut jam exemplo, nullo ab ipsis

[1] In Proverb. lib I. (In the preface to lib. I.)
[2] longo salvae quam in Hispania, Italia vel Gallia. (For how an Asse in Spain, Italy or France.)
[3] de morbo bellandi. (See the chapter on Their Mode of War.)
* translation. B.P.

● 752 [1] There is an interesting confirmation of this statement in van Riebeeck's Diagrambook. On Feb. 26, 1657, van Ry called at Mossy's camp, where he found that "a Hottentot had been stung by an adder in his foot, which was much swollen; he had also lay under the knee tightly bound in two places, and

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

the poison of wild animals or of weapons. If they are wounded they beat the injured part with a stick until it is deprived of feeling, then they scarify it, and then suck so vigorously that the skin almost comes off with the blood.[1]) This method of cure, however, (which Severinus* compares with his own effective surgery) differs, according to the various poisons, both in the length of time for which the beating must be carried on and in the efficacy of the sucking. The scorpion, for instance, does not leave the traces of his poison so deep as the millipede. Indeed the scorpion in these parts is not so poisonous. If you press his tail hard a little above the sting, he gradually emits a clear little drop on the barbed end of the sting, unless he happens to have struck a little time before. He is but little more injurious than our bees at home; he is slow in recovering the force of his poison; one that is stung by him thinks that he has got a knock from a stone. But the millipede with burning ferocity presses his poison home. Of the vipers we have spoken above.

If the wound is a bad one, they cut away the slightest sign of gangrene with the sharp points of their weapons, and if it has spread far, they remove the whole of the infected part. All bruises they treat by anointing them either with sheep or cow fat, for they know no other kind of unguent, then by scarifying them, and finally by vigorous sucking, so that the blood and the skin are removed. They get rid of rheumatism in the same way, the only difference being that they expose the part anointed with fat to the fire, in order that, if the affected parts are plump, they may by roasting the flesh drive the rheumatism out. Immediately on toasting the part they fall to at the sucking.

Apart from this they know a very few vegetable remedies, but choice ones; and, as I have said, these cannot be got from them for love or money. Accordingly we must suppose those persons to be themselves deceived or to be deceiving

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[1]) the first small incisions were made as the coppers are accustomed to do; the foot itself was placed in hot cowdung; a man and a woman were sucking the blood from the cuts, spitting it out on the cowdung, and pulling away as heavily as a child at it mother's breast." Ten Rhyne's description of the Hottentot medical practices is on the whole borne out by Grevenbroek and other reliable authorities.

* Marcus Aurelius Severinus (1580-1656), an Italian physician, was the author of numerous works on medical subjects.

10: Grevenbroek F-5 (ca. 1694)1933
FX13 Hottentot FX13
Cape Hottentot

000 Humorum acrimoniam, inflationes inflammationesque seu phlegmone(s), aliaque tubera, decumbentibus aeque feliciter ac nostrates curuntur, ove enuguti: hoc modo Afram vir bilustri cujusdam Europaei filiolae verendis exortum calculum phaseoli magnitudine, ex illius parentibus sectpio.

Convalescenti salubribus jusculis pharmacisque corroboratis, mercedem sive harupex omnem eorum novarum aberdit, poetea ilium viridibus foliis, nostratium saliis affinibus, sed minoribus, cutem corticemque malorum redolentibus, totum ab unguiculo ad capillum summum perfricat, mox calidâ aquâ, ultimoque persanatum frigidâ abluit: porrò una alterave ove, et si res pecuaria restituto sanitati ampla est, etiam bove aliove armento aut jumento ejus saluti pertitat, quem adipe hostiae delibutum, perspersumque pulviculis herbae bochu, omentoque bestiae luiorte, ejusque collo amuleti loco circumjecto, axioctoque pinguedine linuerit, et bochu pulvere consperso earum salvumque conservatorem dixisti, et in nostrum laudi aptartis cum amicis certpitur. Quae sit salutifera, quaeque sit herba nocens, earumdemque vim apprimè norunt: recordor eos indicasse mihi florem, narrantes ilio e terra pullulante, mulieres suas quotannis mense Septembri aliquot diebus, alium aegritas, gravique somno pressas, et quasi torpore obduetas, veterosasse catalepsi laborantes in multum lucem aiertare. Tempestatum significatus post futurus ante pronuntiant, nec siderum motus stellarumque discursus plane ignorare videntur, quod exemplo infra colligendum dabo.

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751 ** Scarification (followed by rubbing various ingredients into the cuts, i.e. a form of inoculation) and cupping are still practised among the modern Hottentots (cf. Schapera, op. cit., 427, 430 f.) The marking to which O. refers is nowadays used chiefly in case of snakebite and similar injuries, to remove the poison, and also in such cases where the disease is attributed to the introduction by wizards and evil spirits of foreign substances into the patient's body. The magician massages the part affected and then sucks hard at it, to produce at last triumphantly from his mouth the harmful substances which he claims to have extracted in this way from the body of the patient. (Schapera, ibid).

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
Nama

Angry humours, inflations, inflammations, tumours and other swellings they treat by sucking with their mouths as successfully as our physicians by cupping.**) I am informed by the parents that a European girl scarcely ten years old was treated in this way by a native woman who managed to suck from the pudenda a stone the size of a bean.

When a convalescent has been strengthened by wholesome broths and medicines, the priest or soothsayer shaves all his hair off with a razor. Then he rubs him from the tips of his toes to the hair on his head with green leaves, like our willows, but smaller, and with a smell like appleskin. After that he washes him in warm water, and, finally, when the cure is complete, in cold. Furthermore a sacrifice for health is made with a sheep or two, and if the restored invalid is sufficiently rich in cattle, the victim may be an ox or other plough-animal or draught-animal. The priest smears the man with the fat of the victim and sprinkles him with bucku powder; next the entrails of the animal are plaited and hung round his neck like an amulet; then his blanket is anointed with fat and sprinkled with bucku, and at last he is let go, well and whole, to banquet with his fellows. The doctor's reward is to be welcomed among his friends at a feast of thanksgiving for his recovery.**)

Healing or noxious plants and their qualities they know extremely well. I remember their pointing out a flower to me and telling me that, when it sprouts from the earth, their women every year in the month of September during several days fall into a deep sleep and drowsiness; it is as if a torpor had overcome them, and they lie snoring in a sort of cataleptic trance till late in the day**). They are also able to foretell the weather; nor do they seem to be wholly ignorant of the various movements of the stars and constellations, as may be inferred from an instance I shall quote below.

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*) This rite appears to be essentially the same as that still performed among the Hama, although it varies somewhat in detail. At the end of any grave illness, the patient, who has hitherto been secluded in a hut where he was subject to various taboos, is ceremonially cleansed with a mixture of moist cowdung and mineral powder, is given a new set of garments to wear, takes part in a special purification meal with all the other people who have recovered from the same disease, and is finally ceremonially reintroduced to all the ordinary daily tasks from which he was cut off during his seclusion (Mrs. A. W. Hoernlé, *Harvard African Studies*, II, 71-9; *cf.* Schapera, 466-7, fig. 2).

**) I have been unable to find any confirmation for this statement, and cannot imagine to what plant G. is referring.

10: Grevenbroek F-5 (ca. 1694)1933
FX13 Hottentot FX13
Cape Hottentot

000 Vulnus herbarum succo per syphonem et immisso, aut earundem folia, aut bulborum quorundam tunicis, etiam insulso butyro seboque obligatum curant, saepiusque urinâ fervenți, et in dimidiam sui partem decoctâ abluunt: si quem venenatum animal pupugit vel mammordit, aut si quis virulentis armis laesus, protinus ejus crus, pedem aut brachium supra subtusque plagam vinciurâ, morâ, factâ, aut forte arctissimè distendae sanguinis circulationi, et ne virus per venas latius serpat constringunt, variisque incisionibus cultro aut spiculo cirrum vulnus rectâ descendenti non transversâ lines per cutem factis, continuò vir aut mulier accurrit, oreque plagae admoto, virus omne exsugit. O factum bene! quid hac ope medica praestantius? quid hac fide majus? quid hoc alexipharmaco salutarius?

Cupido sciendi conjecturam Butyri dicam. Ulcus lanâ introrsum versâ lacte propemodum complent, ipsoque ejus orificium constringunt, quem dextrâ laevaque, et utraque extremitate subtatum, ultrà citràque divaricatis cruribus stantes commoverat, quassant et convellunt, donec cremor in butyrum congelatus constetusque sit.

Si forte contingit contra haec remedia malum ingravescere, illico insectantur viperam, anguem aut serpentem qualemcunque obvium, quem cocturum apud secretum ferunt, aperiuntque effractoque ejus ore, omne virus ei adimunt, quod duabus vesiculis quantum vel exiguis caperet, ori adnatis assimilis, in utraque maxilla juxta dentes situm, qui morsu inflxi hominum bestiarumve corpori, per foramen, quo virulenta ejus virus recepserunt, eorum illud vulneri inspirant: has vesiculas cum aliquot serpentibus alliisque variis animal mistas et elixas cum vaccino lacte, tanquam sacram anchoram aegro pro pellenda medica dant, adhibentes multo huic medo malum omnium, saepiusque hoc clavo clavum feliciter pellunt! ultimoque serpentum totum quantum cinderitibus carbonibus levatum in pulverulum legitimis commendant, quo morsû corpus, praecipuè vulnera perfricant, hocque medicamentum sive expiatorium.

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752. a) cf. Tyo Shpiw's description, p. 140 f. above.
2.W b) See above, p. 138.
752 c) The modern Hottentots still use snake poison on occasion as an antidote to snake bite, a small dose of prepared venom diluted in water being swallowed. The crushed head of the snake may be applied as a poultice in case of snake bite, powdered spider as a poultice for spider bite, while in the case of scorpion sting the particular animal if possible is captured, its tail and

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

They treat wounds by introducing into them through a 752 ●
pipe the juice of plants, or else they bind them with the
leaves of plants or the heads of certain bulbs, using also
unsalted butter and lard. They also wash the wound with
the urine of the wounded man, reducing the quantity to
half by boiling. A sting or bite from a poisonous animal,
or a wound from a poisoned weapon they treat with great
skill. The injured leg, foot or arm they at once bind above
and below the wound, very firmly, in order to check the
circulation of the blood and prevent the poison spreading
along the veins; then they make various incisions in the
skin with a knife or spear-head round the wound, not
across but in descending straight lines; then immediately
a man or woman runs up, puts his lips to the wound and
sucks all the poison out[*]. O noble deed! What could be
better than this medieval aid? Where shall we find greater
loyalty? What more effective antidote exists?

If you wish to know their way of making butter, I can tell 234
you. They take a skin bag, with the woolly side in, and
almost fill it with milk; then the neck is tied tightly with a
thong, and the butter-maker, standing with his legs apart,
and holding one end of the bag in his left hand and the
other in his right, moves it vigorously up and down, to and
fro, shaking and churning it, until the cream has been
skimmed and hardened into butter[*].

If by chance the trouble increases in spite of these 752
remedies, forthwith they look for the first viper, snake or 825
serpent they can find, and kill it and bring it to the 278
wounded man. Then they break open its mouth and take
all the poison from it. This poison is contained in two
little glands. There is about as much of it as would fill
a nut-shell; it is like the white of an egg; and it is situated
in each jaw near the teeth. The teeth are hollow, and
when they are fixed by a bite into the body of man or
beast they transmit into the wound through the opening in
them the poison they draw from the glands nearby. It is
these glands that they mix with scorpions or other poisons,
salt in cow's milk, and administer to the sick man as a
last hope. In this they are often successful, applying the
roughest wedge to the toughest notch, or driving out a nail
with a nail, as the proverb says. Finally they toast the
whole serpent on glowing coals, and grind it to powder with
stones. With the powder they rub the body of the wounded
man, especially the wounds[*]. Experience has shown them
the great worth of this remedy.

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[*] ...snippers pulled off, and the body ground and applied as a paste to the wound. Shrimpers, op. cit., 466. Or's observation therefore appears to be accurate enough.

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